لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

ISLAMIC LIBRARY

Hijrat 1355 — May 1976

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to be office of World Reformer to combat the current of Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians ank Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had some instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Hoiy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendenies and to educate world opinion in favour of renunciation of war as a means of setting disputes, to infuse hope, faith and courage in the dropping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the frue followers of Islam and lovers of peace and to ineulcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

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The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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CONTENTS

1. Our Beliefs ... 115

Hazrat Mirza Ghulam Ahmad

The Promised Messiah

2. Founder of the Ahmadiyya Movement ... 134

A Short Biographical Sketch

By the late Hazrat Mirza Bashir Ahmad M.A.

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نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

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OUR BELIEFS

By

Hazrat Mirza Ghulam Ahmad,

The Promised Messiah*

— I —

Our creed in sum is the *Kalima*, La Ilaha-Ill Allah, Muhammad al-Rasul-Allah (No deity but Allah, Muhammad the Messenger of Allah). The belief we live with here, the belief we hope with God's Grace and Good-will to depart with from this-passing-world, is that our Chief and Master Hazrat Muhammad the Elect, on whom be peace and blessings of God, is Khatam al-Nabiyyin (Seal of Prophets) and Khair al-Mursalin (The best of Prophets). At his hands was faith perfected, at his hands was the Grace of God completed, and with its completion was man able to read the straight path and reach and meet his Maker. With full certainty we believe the Holy Quran to be the last of all Heavenly Books. Not so much as a stroke or a dot can now be added to or taken away from it. No revelation or divine communica-

* Translated from urdu.

tion can now come, which seeks in any way to amend or abrogate the Ordinances of the Holy Quran. Change or modification in any of these Ordinances is now impossible. He who thinks it possible, goes out of the Circle of Believers forthwith. In my view he becomes a disbeliever, a *Kafir*. And we believe that even to achieve a minor degree of closeness to the Right and Straight Path we must submit whole-heartedly to the Holy Prophet (on whom be peace). To achieve higher degrees of closeness to the Right Path is impossible without complete submission to this Chief of Prophets. The slightest spiritual merit or excellence, the slightest rise in the spiritual scale or in the degree of nearness to God, we may not achieve except through true and perfect obedience to the Holy Prophet (and on him peace and the blessings of God).

(Izala-i-Auham Vol. I (pp. 137-138)

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— II —

The five pillars of Islam constitute our Creed. The Revelation of God viz., the Quran which we are commanded to hold firmly on, that indeed we hold firmly on. God be pleased with Umar; Like him we have the words 'Sufficient unto us is the Book of God' constantly on our lips. In case of conflict and disagreement between the Hadith and the Quran we follow Hazrat Ayesha (God be pleased with her) and choose the Quran, especially in the historical texts treated by all schools as above abrogation. And we believe that there is no deity, no one worthy of worship, but only Almighty Allah ; that our Master Hazrat Muhammad Mustafa (peace and blessings of God be on him), is His *Rasul* and *Khatam-al-Anbia*. And we believe that angels exist, that the resurrection of bodies after death is true, that the Day of Reckoning is also true, that Djanna and Gehenna are also true. We believe that everything taught about these matters by the Holy Quran and the Holy Prophet is true. We believe that he who seeks to subtract an iota from this or to add an iota to this—the Shariah of Islam and also he who makes light of the statutes and practices of Islam is devoid of belief, a denier of

Islam. We counsel our Jamaat to put true and sincere faith in the Holy *Kalima, La Illaha Ill-Allah Muhammad al-Rasul-Allah*, to live and die by it, also to believe in all prophets and in all books, the truth of which is sanctioned by the Quran; to observe in letter and in spirit the Fasts, Prayers, Zakat, and Pilgrimage and all prescriptions and prohibitions laid down by Almighty Allah and His Prophet. We counsel them in short that their belief should include *all* beliefs and *all* rules of conduct agreed upon unanimously by early Muslims, that is all matters accepted as part of Islam by the consensus of Ahl-i-Sunna. There is no option. And we hold heaven and earth as witness that this is our creed and this is our faith. (Ayyam al-Sulh pp. 86-87)

— III —

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We are Musalmans. We believe in the One God without a partner and in the *Kalima, La Illaha Ill-Allah*. We believe in the Book of God, the Quran, in His Messenger Muhammad (peace on him and God's blessings) the Khatam al-Anbiya. We believe in angels, the resurrection, hell and paradise. We observe the prescribed prayers and the fast. We turn to the Qibla for prayers and forbid ourselves what is forbidden by God and His Prophet and permit ourselves what is permitted. We add not a thing to the Shariah, nor subtract any thing from it. The Shariah is above change. Whatever has come down to us from the Holy Prophet (on whom peace and God's blessings), all that we accept, whether we understand or not and whether we can unravel its secrets and real meaning or not. We are believers with the Grace of God, and strict monotheist Muslims. (Nur al-Haq I, p.5)

— IV —

I say truly and hold God as witness when I say that I and my followers are Muslims. We believe in the Holy Prophet (on whom peace) and in the Holy Quran as true Muslims should. The slightest departure from Islam spells spiritual ruin according to me. I also believe that spiritual graces and blessings and

contact with God open to man today, are conditioned by true obedience to the Holy Prophet, by un-qualified love for him. Not without him. There is no other way to piety and virtue.

(Lecture Ludhiana, p. 12, Malfuzat Vol. 8, pp. 224-225)

— V —

O ye who live on this earth ! Ye human spirits whether ye live in the East or the West ! I invite ye all and with all the force I can command to this truth : that the true faith today is the faith of Islam that the true God is the God taught by the Holy Quran. The Prophet of everlasting spiritual life, the Prophet who sits on the throne of power and holiness is Prophet Muhammad, (on whom be peace and the blessings of God).

(Tiryaq al-Qalub p. 7)

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— VI —

Ye friends, remember the true faith today, the faith free from every kind of error and every kind of evil, is the faith of Islam. This is the faith which leads you to God and fills the heart with His Majesty. (Tabligh Risalat Vol. 6 p. 154)

— VII —

A unique feature of Islam is that Islam does not rely on old stories, not on the doubtful satisfaction which such stories bring. Instead, on living signs which it offers for the satisfaction of all inquirers. The Living religion is That religion which offers a Living God. Living God is God Who will reveal Himself to us directly without an intermediary, that is to say, Who will let us see Him at least without an intermediary. So I give the world the glad tidings that this Living God is the God of Islam. (Tabligh Risalat Vol 6 pp.14;15)

— VIII —

We are proud of this that the Prophet (peace on him) whose mantle we hold sacred is the recipient of immeasurable

grace from God. True, he is not God but through him we have been able almost to see God. What he has imparted to us is a mirror in which we can view the unique powers of God. It is impossible for us to render thanks for this: The God that remaind hidden from others that Subtle Power far and away from the sight of others, that God of Might and Power made Himself Manifest to us through this noble Prophet.

(Chashma-Maarifat Appendix pp. 9-10)

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— IX —

My belief is that to deviate in the slightest degree from the teaching of the Holy Prophet (on whom be peace and the blessings of God) is to fall into unbelief. (Malfuzat Vol. 8 p. 203)

— X —

Let me make it plain and it is my firm faith and belief that obedience to the Holy Prophet (on whom be peace), and following in his footsteps is a first condition to be fulfilled, if we are to earn any spiritual grace, any spiritual benefit.

(Malfuzat Vol. 8 pp. 232-233)

— XI —

The Holy Prophet (on whom be peace and the blessings of God) is Khatam al-Nabiyyin and the Holy Quran is Khatam-al-Kutub. No other Kalima and no other Namaz is now possible. Whatever the Holy Prophet (on whom peace) said or ever he did, or whatever is laid down in the Holy Quran is final. There is no salvation outside this. He who chooses to deviate chooses hell. This is our faith and this is our belief.

(Malfuzat Vol. 8 p. 252)

— XII —

As for a creed, what God requires from you is only this: that God is One and that Muhammad (on whom be peace) is His Prophet, and Khatam al-Anbiya, greater than all.

(Kishti-Nuh p. 15)

— XIII —

I would say it again and again and as loudly as I can that if you love the Quran and the Noble Prophet (on whom peace) and truly obey the two, you will acquire miraculous powers. I have experience of this. I can see that faiths other than Islam are dead. Dead are their Gods, and the followers of these Gods. Living contact with God is impossible without Islam. Impossile, impossible. (Tabligh-i-Risalat Vol. 6 p. 18)

— XIV —

I am a Musalman. I believe the Holy Quran to be Khatam al-Kutub, the Holy Prophet (on whom be peace) to be Khatam al-Anbiya, and Islam to be a living faith, the means of true salvation. I also believe in the Decrees of God and in the Day of Judgement. The Qibla I turn to in prayers is the same, I observe the same number of prayers, the same fasts.

(Malfuzat Vol 2 pp. 107—8)

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— XV —

Our creed is the same as the creed,
Of all Musalmans ;
With sincere hearts are we,
Servants of the Khatm al Mursalin.

Disloyalty to God and inventing our own ways,
We loathe ;
We are the dust under feet
Of Ahmad, the Chief.
Ordinances, rules, all, are part
Of our belief ;
Ready with heart and soul are we,
To be sacrificed in this way. (Izala-i-Auham Pt. 2, p. 766)

— XVI —

In every direction we strove,
And tired ourselves, thinking ;

But lo, no faith did we find,
Equal to the faith of Muhammad.

No faith today,
Has any sign to show ;
This fruit we found,
In the garden of Muhammad.

Islam, we have tested ourselves,
And tried ourselves ;
'Tis light, only light,
So, rise and witness what we have to say.
Other faiths also, tested have we,
In them is no light that we can see.
We have concealed the truth ; does any one think ?
Let him show us this, how have we ?

(Aina-i-Kamalt-i-Islam p. 224)

AHMADIYYA MUSLIM JAMAAT LIBRARY

"God is a Lovely Treasure"

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(1)

Our paradise is our God. Our highest delights are in our God. We have seen Him and found in Him loveliness of every kind. This treasure is worth having even if it is at the cost of one's life. This jewel is worth purchasing, even if the price is one's whole being. Ye unlucky ones! Run to this spring. It will quench your thirst. It is the spring of life that will save you. What shall I do? How shall I deliver this good news to human hearts? What drum shall I beat to proclaim in the streets that your God is this God? that all may hear? What potion shall I use? that the ears of men may begin to hear.

Know it, know it for certain, once you are God's, God will be yours.

(Kishti-i-Nuh pp. 19-20)

(2)

I want to make it clear to Muslims, Christians, Hindus and Aryas, that I have no enemy I love all men as a merciful mother loves her children. Nay more. I am enemy only of false beliefs, beliefs subversive of truth. To sympathise with all humans is my duty and to preachagainst falsehood, disloyalty to God, tyranny, evil conduct, injustice, immorality is my mission.

My motive for this height of sympathy is that I have discovered a gold mine, have had access to an unlimited supply of precious stones. In the mine I have found a bright and priceless jewel. So priceless that if I divide it between all of my fellow men, every one of them will become richer than the richest among them in gold and silver. What is this jewel? It is the true God. To reach Him is to know Him, to become really aware of Him, to have true faith in Him, to be united with Him in true love. To receive true blessings from Him in return. Having found such a priceless treasure it will

be cruel on my part if I let not my fellow-men know about it. Could I let them go hungry while I have plenty. No, it will not be so, while I can help. My heart burns over their want and hunger. My soul becomes depressed over their dark and straitened existence. I want to see their homes filled with riches divine. I want to see them full with faith and truth. Full to capacity. (Arbaeen I, pp. 2, 3)

(3)

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God is a lovely treasure. Hold Him dear. He is your Help at every step. You are as nothing without Him. And nothing are your means and your methods.

(Kishti-i-Nuh p. 20)

(4)

God is the light of heaven and earth. He is the source of all graces, the ultimate cause of spiritual knowledge, the spring of all mercies. He is the Ultimate Real, the Sustainer of all existence, the Refuge of the high and the low. He is the One Who lifts all things out of the darkness of Nothing and clothes them with the garment of Existence. Only He exists necessarily, eternally, in His Own right. Other beings depend upon Him. The earth, the heavens, man, animals, stones, trees, spirits, bodies all owe their existence to His Grace, His Beneficence. (Brahin-i-Ahmadiyya III f. n. II, p. 177)

(5)

God is One and Unique and Un-partnered, in one and all His perfect attributes. Without any fault whatsoever.

He combines in His person all the most perfect attributes. He is the Manifestation of all Holy Powers, the Originator of all creatures, the Spring of all Graces, the Lord of rewards and punishments, the Disposer of all affairs. He is near though far, far though near. Above all things and everything, yet there is nothing below Him. He is most hidden than everything yet there is nothing more evident than Him. He lives in His right,

everything else lives by Him. Himself self-subsistent, everything else subsists by Him. Everything, holds He, nothing holds Him. Nothing came to create itself without Him. Nothing can now live by itself. He encompasses everything, though we know not how it happens to be so. He is the Essence of everything in heaven and earth. The essence of everything owes its brightness to His Hand, is a shadow of His Being. The nourisher of all worlds is He. (Lecture Lahore p. 5)

(6)

Your God is God, One in His Being, and One in His attributes. No being is like Him. Nor is any being Eternal and Everlasting like Him. Nor does anything have attributes similar to His attributes. He is neither son nor father. Self-sustaining, He needs no father, no son.

(Lecture Lahore p. 7)

KHILAFAT L...

(7)

God is eternal, His attributes ever-lasting. Eternal Creator, Nourisher, Sustainer, Most Gracious, Most Merciful, ever to remain so. I think it a sin to argue about a Being of His Magnificence and Might. There is nothing, He asked us to believe of which He has not provided a similitude from this very world.

(Malfuzat Vol. 4, p. 347)

(8)

Ye who hear! Hear what God expects from you. Only this, that ye become entirely His. Let no one in heaven or in earth share your loyalty to him. God is God who lives today as He lived before. Who speaks today as He spoke before, Who hears today as He heard before. Vain it is to think that today He only hears but speaks not. No, no. He speaks as He hears. His attributes are eternal, everlasting. Not one stands suspended today. Nor will it in future. He is the One without partner, without son, without spouse, Unique, without another like Him...or any one sharing any of

His attributes. His powers remain infinite. He is near though far, far though near. Above every one, everything. There is no one under or below Him. He is in heaven, but we cannot say He is not in earth. He assembles in Himself all the most perfect attributes, the Manifestation of all true excellences, Spring of all virtues, Quintessence of all powers, Origin of all graces, Goal of all things, King of all kingdoms. Invested with all things perfect, free from all error, all blemish. He is Unique in that all those in heaven or in earth must worship no one but Him.

(Al-Wasiyyat 3rd edition, pp. 10-11)

(9)

The God of Islam is the God you can see in the Mirror of Natural Laws and in the open Book of Nature.

(Tabligh Risalat Vol. 6, p. 14)

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(10)

Our God, the Great, the Most Powerful, has in the Sura *Fatiha*—pointed to neither heaven nor earth but described Himself to us by declaring that He is *Rabb al-Alameen*, Lord of the worlds, Creator, and Nourisher of all things, bodies and spirits and wherever found. He tends them ever and provides for their needs in the most appropriate manner. (Kishti-i-Nuh p. 38)

(11)

Before the al-Mighty, True and Perfect God, our soul lies prostrate. So does every particle of our being...He, our true God, is God of unlimited bounties, unlimited powers, immeasurable beauty and gace. There is no God but He.

(Nasimi Dawat p. 1)

(12)

We assert this as a challenge that whoever decides to wield his pen on the subject of Almighty Allah, His Being and Existence, will have to reach the God of Islam. In the Book of Nature every single leaf points to Him and our own nature reflects but Him. (Malfuzat Vol. 1, p. 79)

(13)

He is the Beneficent Real, Who has promised the gift of eternal freedom to all true and loyal believers, and of lasting paradise, the embodiment of all the most wonderful things in the world. Its streams begin to flow in the life of this very world. Its trees grow with the water of this very life. His Power and His Wisdom are in evidence everywhere, in every-thing. His protection freely given to all things is proof of His universal creativity. His powers are unlimited and subtle. Who can reach their depths ? His powerful dispensations go deeper and deeper. Who will try and comprehend them ? His Being and His Existence are visible in every thing in this world.

(Surma Chashm-i-Arya p. 3)

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(14)

Allah, Havy-o-Qayyum is by general consent the Great Name. It means One who endows others with physical and spiritual life, the Everlasting support of both kinds of life. Himself His own support. He supports all things out of His own attraction. Allah, The Deity, The One above all description and all understanding, Most Hidden, Most Subtle : to Him turn all things in perfect obeisance ; in partial self-effacement which comes of love, in full self-effacement which comes of death.

(Tuhfa Golarwiya p. 103)

(15)

Our God is full of wonders. But only they perceive these wonders who submit to Him wholeheartedly, with true devotion. To those who remain strangers to Him, who believe not in His infinite powers, and who submit not with true submission, He does not reveal these wonders. How unblessed is he who knows not he has a God with power over all things ! (Kishti-i-Nuh p. 19)

(16)

How it shines, this light,
From the Source of all Lights,
The whole world, it makes
A mirror for discerning eyes.

Seeing the Moon yesternight
Made me lose my peace;
For in it could I see,
The Beauty of the Friend Divine.

That abundant charm fills our heart,
With excited joy;
Please tell us not of Tartar,
Or of Turk.

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Thy Beouty O Beloved, pervades,
Everywhere;
However we turn we're on the way,
To Thy glorious presence.

The waves on the sun's surface,
Are witness unto Thee;
Its Thou Who twinklest,
In the twinkling of each star.

The smear of beauty on the face of every soul,
Is of Thine own sprinkling;
The noise one hears is the noise,
Of Thy lovers' groans.

Vast gifts hast thou bestowed,
On every single particle;
So, no man may enumerate,
Those gifts, those secrets.

No man may measure,
The limits of Thy Might;
No man may cut the knot that binds
The mystery Divine.

Beauties of this world owe their beauty,
To Beauty Thine;
Flowers in flower-gardens owe their colour,
To the wealth of colour Thine.

The drunken eye of each beauty all the time,
Reveals only Thee;
Each curved lock points its hand,
Only to Thee.

With blinded eyes, they cannot see,
Through the many veils;
And but for this, believer, unbeliever alike,
Would have had their direction set only to Thee.

Thy loving look, O Beloved,
Is like a scimitar sharp;
How it cuts the pain,
Of disappointments that strangers bring.

To come close to Thee,
We mixed ourselves in dust;
Only that we may find,
A potion for the pain of separation from Thee.

Not a moment of peace can I have,
Without Thee;
Life seems to sink,
As sinks a sick man's heart.

Who cries in Thy lane?
Go, find at once!
Lest a mad lover out of madness,
Bleed to death for Thee.

(Surma Cashm Arya, p. 4)

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(17)

If souls of lovers
be not His Handiwork,
Why move they
By love of a stranger ?

If He be away
With no concern for us,
Who has imprinted Him
On this book—the human heart ?

The way loving hearts
Burn for Him,
That burning we saw not
In the frying pan.

The cup of union
Is for him who would die for him,
No difference here
Between young or old.

Meets He Him
Who mixes with dust,
Pretences and excuses
Are of no account with Him.

He becomes his who
Becomes His first,
He drops in his lap—who
Drops at His feet.

Go and see the flowers!
Their beauty is all from Him,
'Tis His light that shines
In the sun and the moon.

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The beauty in all beauties
'Tis His Light again,
'Tis He Who, shines
As though through a veil.

The hand of every lock
Points as it were to Him,
Its curves and curls are due
Only to separation from Him.

Each drunken eye reveals
Only Him,
His love alone makes each heart
Full of ecstatic joy.

The fools who rely not,
On His wondrous works;
Search for water in vain,
Where it does not flow.

Do they still deny
The power of the All-Powerful,
Insanely they speak
As speaks a man drunk.

They are not honest
In their quest of the Holy One,
Afraid of their people's fury,
Lest it turn against them.

But O Beloved grudge us not
A glimpse of Thy Beauty,
How long, oh how long, will you remain
Behind your veils?

(Sanatan Dharm Inside cover)

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(18)

Praise—of every kind—is due
To God Eternal;
He hath no equal, no one is like Him.

Lives He for ever, others live not
Like Him;
Vain, utterly vain, is it
To love any one but Him.

All to us are strangers
Only He is a Friend at heart,
I think of Him and Him,
'Holy is He, Who watches over me'.

Holy His Powers, Holy,
And Great is He, great,
The saints trembles before Him
He fills the cherubs with fear.

His Mercy is universal, who can
thank Him for His favours,
We are only His creatures, so,
Love only Him.

If we love any strangers
How jealous should He be?
Blessed this Day be
'Holy is He, Who watches over me'.

Our happiness is His gift
And grace is also His,
Resigned to Him are hearts
Hearts impressed by Him.

Let's submit only to Him
In submission is our glory,
Blessed this day be,
'Holy is He, Who watches over me'.

He supports us one and all
His mercy patent is,
Only Him we hold dear
Only He is our beloved,

Impossible to live without Him
Everything else false illusion,
Blessed this day be
'Holy is He, Who watches over me',

(Mahmud Ki Amin p. 1)

KHILAFAT LIBRA

(19)

He knows well why ye lean so
On strangers;
What ye find in them idols
Find ye not in Him?

We turned to the sun and found
Its light was not like His,
We turned next to the moon
Again 'twas not like Him.

One, unpartnered
And eternal,
All subject to death
No death for Him.

All good lies
In dedication to Him,
Seek only Him O friends,
False gods will only betray you.

(Tash-hizul Azhan Dec. 1908 p. 485)

(20)

Proof of His existence
He affords through acts of Power:
This invisible Beauty! only thus
Could He show His Face to us.

If once He declars
'I'll do it thus.
Tarries not the promise
Such indeed is our God.

(Tabligh Risalat Vol. 1 p. 101)

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(21)

Powerful is He, the High One
Builds up what's broke,
Unbuilds what's built
His secret no ons knows.

(Tazkirah. 1969 p. 326 Revealed Verses)

(22)

Limited are not
The Manifestations of God,
To think them thus
Is to think yourself God.

(Barahin-i-Ahmadiyya IV p. 401 f.n.)

FOUNDER OF THE AHMADIYYA MOVEMENT

A Short Biographical Sketch

— VI —

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By the late Hazrat Mirza Bashir Ahmad M.A.

Invitation to Notables of Lahore

He proposed during these days to invite to dinner the notables of Lahore who, he thought, being generally averse to mixing with people, did not attend public meetings and being given to a life of ease and affluence, were neglectful of religious duties. His idea was to afford them on occasion to have a spiritual feast together with dishes of physical food so that they may hear the message of truth in this manner. Accordingly an invitation was issued to Muslim Chiefs of Lahore to dinner on 17th of May (1908) and they were called sometime before meal time. The Promised Messiah gave a speech on his divine mission on the occasion. He wae feeling a bit out of sorts that day ; yet he spoke with great enthusiasm for some two to two and a half hours and was heard with rapt attention. When some delicate-tempered persons felt the pangs of hunger, they were told by other guests to continue listening quietly for, they pleaded, they were used to dinner as a daily routine and rarely had opportunity for such a spiritual feast. In a word, the message of the Promised Messiah was appropriatly delivered to the class of chiefs and thus the Promised Messiah discharged an important duty

On the night preceding his address to the notables of Lahore, the Promised Messiah had received a fresh revelation : "Rely not on this unstable life". This revelation clearly pointed to his approaching death but he carried on his work with usual tempo.

A Public Speech and the Message of Peace

After this special address to the Chiefs of Lahore, a public lecture was proposed to be given by the Promised Messiah at the instance of some people. He selected "the message of peace", as its subject. He preferred to read out a written lecture on the theme and accordingly set about to pen it down. In the course of this he proposed to the Hindus of India that since all, Hindus and Muslim, were creatures of one God and inhabitants of one country, it was not desirable to have mutual bickerings. According to him the root-cause of the trouble lay in the exchange of invective and slander against the religious heads of the respective communities. He invited them to uproot this cause of trouble and make peace and live with mutual affection. As a practical measure he suggested that they should make a pact that the parties would not slander the religious heads of one another and shall on the contrary speak of them with the deference and respect due to them on account of their status as righteous spiritual leaders and that breach of the pact would be treated as a penal act punishable with heavy fine. On behalf of himself and his followers who numbered about 4 lakhs he offered to give the undertaking that they would revere the vedic *rishis* (sanits) and the Hindu religious heads who came after them namely Krishna and Ramachandra as exalted men of God and righteous and true divines and shall not utter a single word disrespectful to them or meant to disparage their honur. As against this, the Promised Messiah, wanted the Hindus to uphold the Holy Prophet Muhammad (peace and blessings of Allah be on him) as the true messenger of God commissioned to guide mankind and to honour him as a truthful divine and to abstain from speaking disrespectfully and disparagingly about him. He further suggested that in the event of the Hindus being agreeable to such a commitment, the dispute over cow slaughter could be easily eliminated. For he said it was lawful for Muslims to slaughter cows but not a compulsory injunction and could therefore be given up in return

for such a big gain. He proposed that the pact should bear the signatures of at least 10,000 influential members of each community so that it may have the weight and value of an international pact.

It is greatly to be regretted that before the scheduled time of reading out the message, the Promised Messiah passed away as was foretold in the revelations. His death in the midst of heavy engagements was perhaps a subtle hint to the effect that he had been called away while in harness. But since his misssion was a heavenly-appointed task, it could not terminate with his demise. About a month later, to be exact, on the 21st of June, 1908, the message was read out to a large gathering at a public meeting held under the chairmanship of Rai Bahadur Partab Chandar, Judge of the Lahore Chief Court and was highly appreciated by all sections of the people. It was even suggested by some to go ahead with the proposed proceedure right away. But some persons wanted time to consider well the proposal and thus the matter stayed in ab yance.

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The 'Message of Peace' was the last publication of the Promised Messiah. His publications now exceeded 80. Of these some were voluminous works. The posters issued by him exceeded 2 0 and some of them covered quite a few pages.

While he was yet at his "Message of Peace", he received another revelation on 20th of May (1908) "Departure, again departure and death is at hand". This revelation left no room for interpretation. The Promised Messiah deliberately put no construction on it. Every sensible person could see that the hour had come. Mother was upset on account of it. One day she proposed to the Promised Messiah to return home. He answered back that he would go only when God would take him there. He kept himself engaged in his draft of the "Message of Peace" in fact he rushed through it devoting closer attention. At last on the 25th of May he handed over its near-complete manuscript to the scribe and after late-

afternoon (asr) prayers started out, as was his wont, to go for a walk. A taxi coach was there already and had been engaged at an hourly rate of fare. The Promised Mersiah asked a devotee, Sheikh Abdur Rahman Qadiani, to tell the camban that he had only an hour's fare with him and that he hould therefore take him as far out as would enable him to cover the return jorney within the one-hour time-limit. It was done. The Promsed Messiah accordingly started out and returned after a few mile's ride. He had no particular sickness at the time but felt slightly weak on account of the continuous engagement in writing work and probably was sort of withdrawn inwardly under the subtle impact of the impending end. He offered his sunset and late evening (Isha) prayers and after taking a small meal reposed in bed.

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The Great Tragedy

At about II in the night he had the call of nature and got up up to answer it. He was subject to frequent attacks of diarrhoea. He had one motion and felt rather weak. He woke up our mother and told her that he had had a motion which had left him much weaker. She at once came over and sat by. Since massage of feet gave him much relief, she began massaging his feet sitting by at the bed. He again rose to answer the call of nature. On return he was so weak that while trying to recline on the bed he could not carry himself and almost fell down limp on the bed. Mother was very much perturbed and said "Allah, what is going to happen now?" The Promised Messiah observed "the same that I used to talk about," in other words the hour had come. At the same time he said that Maulvi Sahib (Hazrat Maulvi Nuruddin who was his favourite devotee and a higly efficient physician) should be called and Mahmud (our elder brother Hazrat Mirza Bashiruddin Mahmud Ahmad) and Mir Sahib (Hazrat Mir Nasir Nawab, the Promised Messiah's father-in-Law) should be awakened from sleep. All gathered around. Later Dr. Sayyed Muhammad

Husain Shah and Dr. Mirza Yaqub Beg were also summoned. All that human aid could do was done by way of treatment. But none can avert the fate ordained by God. He began to grow weaker and weaker. He had later another motion. It made him so weak that his puise could not be felt. On account of motions his tongue and throat became dry and he could speak only with great difficulty. But all that he was heard saying was a 3-word short sentence "Allah, my beloved Allah." He uttered no othe word.

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When it was the morning prayer—time I was standing by. He asked "Is it Prayer-time?" A devotee answered "Yes Sir, it is". The Promised Messiah then made the *tayammum* by touching the bedding with both hands and started praying. In the meantime he became unconscious. When he recovered slightly, he again asked if it was prayer-time. When told in the affirmative he again started praying and finished it reclining in the bed. He was again in a state ot semi-consciousness. But whenever he recovered he was heard repeating the words "Allah, My beloved Allah". He was now growing weaker every moment. At about ten o'clock he was in the last throes of death and it was then realized that apparently there was no chance of his surviving. Mother was busy engaged in prayer patiently and resignedly. All that she would say was "O Lord all his life has been devoted to the service of faith. Give away to him also my living days." When the last throes started, tearfully she said in plaintive tones "O Lord, he is leaving us now but Thou leave us not". At last at half past ten, the Promised Messiah (peace be on him) had two long breaths and surrendered his soul to his eternal and Beloved Master. *We are for Allah and to Allah shall we return.* All who are on the earth must perish and only the person of Thy Lord of Majesty and Honour shall survive.

Reactions of Followers

This sudden shock came like a severe earthquake to the

members of the Ahmadiyya Community. Firstly, because, nothwithstanding the revelations to the Promised Messiah pouring in for some time past foretelling his death and their recurrence with abundance some time before his death, the community was not prepared for the shock because of the overpowering feelings of intense love they had for the Promised Messiah. Secondly his last illness had been so short that the death came off too suddenly. Leave alone the outside Ahmadis, even the Lahore Ahmadis had not yet learnt of his last illness when they all of a sudden heard of his death. The Ahmadis were thunders-truck at the news and went mad with grief. For them the world had become dark. Every heart was bursting with anguish and every eye was tearful over the separation from the most loved master and every bosom was afire. But those who had been especially trained by the Promised Messiah and understood the responsibilities of the Community and appreciated the deli cacy of the Movement had their emotions under check. There were tears in their eyes but their hands were at work. Among the rest there were many who wept like children con-vulsively. There were yet others who could not believe that their beloved leader, their loved master, the light of their eyes, the comfort of their hearts, the support of their lives, and the shining star of their existence, had really parted with them; so much so that even the telegrams that were sent from Lahore to outside communities asking them to join the funeral prayers at Qadian immediately, were treated by the Ahmadis as misleading and false. Nevertheless, they came to Qadian only by way of caution and to expose the falsity of the telegraphic messages.

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Reactions among Hostiles

On the other hand, when the news of the Promised Messiah's death reached the hostiles, it spread like lightning in a moment from one end of Lahore to the other. And then our eyes witnessed a spectacle prepared by the enemies which will re-main to the end of days a stigma of disgrace and meanness

for our opponents. Within half an hour after death of the Promised Messiah, the long and broad highway running paralel to our residence was thronged with crowds of city riff-raff. Before our very eyes they chanted songs of joy, capered about in happiness, shouted out cries of jubilation and took out fake funeral processions. Our grief-stricken gaze witnessed these scenes and our sorely-hurt hearts bled inside. But we remained patient under these grievous blows and even our sighs were choked within our bosoms. Not because we were in a state of weakness. Even a weak man dares death to vindicate his honour. But because the Holy Messiah of God had taught us: "Hear abuse and give back prayers. Receive hurt and give back comfort. Show humility in face of the arrogant ways. Grieve not at the sight of mass fury and anger. The spring-rain depends on extreme heat."

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And we bequeath to our generations whose heads will be ornamented with royal crowns in terms of Divine prophecies that when God grants them power and they have the opportunity to crush the heads of the hostiles and there is none to stay their hands, they should not let their blood boil over the memories of past tyrrannies and they will do well to respect the memory of our humble days so that none may say that when they were weak they lived in submission to the enemy but as they gained strength, they hastened to wreak vengeance. They should instead act patiently even at that hour and leave vengeance to God Who alone knows where vengeance has to be wrought and where pardon has to be exercised. I would go a step further. I would advise them to forgive even the generations of the tyrants and treat them with kindness and generosity, for, so has our holy master commanded :

اے دل تو نیز خاطر ایناں نگہ داشت

کآخر کنند دعوی حب پیغمبرم

"O heart, be considerate to their feelings.
After all they claim to love my Prophet".

This does not extend only to Muslims. They should treat with kindliness and forgivene s every people and win them over by the charm of their manners and through love. For the Ahmadis are the last cammunity of God and whomso of the nations they spurned, it shall have no refuge under the canopy of heaven.

O earth remain thou witness
and O heavens bear testimony
that we have delivered our righteous
Messiah's message of mercy and pardon
to our coming generations !

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Funeral Rites and the Second Manifestation of Divine Power

As already mentioned the death of the Promised Messiah occurred at 10-30 a.m. on Tuesday the 26th of May 1908. The body was given bath and wrapped up in winding sheets. After the wash at 3 o'clock in the afternoon, Hazrat Maulvi Nuruddin, led the funeral prayers with the Lahore Ahmadiyya Community, in the courtyard of the house of Dr. Sayyed Muhammad Hussain Shah. Next the Promised Messiah's body was taken by evening train to Batala from where his votaries carried the cortege on their shoulders late in the night reaching Qadian at 9 o'clock in the morning covering a distance of twelve miles. In Qadian the cortege was placed in the garden adjoining the garden cemetry. There the people were given to see the face of their loved leader for the last time. Later (on 27th May 1908) in the presence of some 1200 Ahmadis among whom were many who had come from outside, Haziat Maulvi Nuruddin of Behra was elected as the first Khalifa (successor) of the Promised Messiah (peace be on him) and Ahmadis gave their hands in his hand in token of their allegiance to him. Thus was fulfilled the Promised Messiah's revelation "An incident relating us on the 27th May".

The spectacle of the first *bait* was exceedingly soul

refreshing. People rushed for this *bait* as a long-sufferer from thirst swoops at the sight of water. Their hearts were overwhelmed with grief and anguish, for, their dearest Master had departed. At the same time their brows were flat in prostration in heart-felt gratitude before God for His having collected them together again at one hand according to His promise. And the prophecy disclosed by the Promised Messiah (peace be on him) came true: "After me there will be some others who would be the manifestors of the second glory of God".

The *bait* of the community at the hands of the Khalifatul Masih I took place in full unison with not a single voice rising in dissent. Not only the individual member of the community and the family of the Promised Messiah (peace be on him) subscribed their allegience to his Khalifat, even the late Khawaja Kamaluddin Secretary of the Sadr Anjuman Ahmadiyya declared in pursuance of a unanimous resolution of that body that Hazrat Maulvi Nuruddin had been elected Khalifa of the Promised Messiah (peace be on him) in terms of the will of the Promised Messiah (peace be on him) and called upon the entire community to offer *bait* to him. This manifesto was worded as below:

Announcement by the Sadr Anjuman Ahmadiyya

> Brethern—May peace and mercy of Allah be on you and His blessings! Our chief and our leader His exalted Eminence the Promised Messiah and Mahdi (peace and salutations be on him) departed from this perishable abode (Salutations and salams on his companions) at 10-15 a.m. on Tuesday the 26th May (24th of Rabiul-akhir 1326 A.H.) at Lahore (Ahmadiyya Buildings) to His true Beloved. We are certainly from Allah and to Allah is our return. His funeral was brought from Lahore to Batala by train at 5 p.m. and from Batala station it was carried by friends on their shoulders to Qadian; and he was buried in Darul Aman Qadian after funeral prayers between 5 and 6 p.m. in the garden cemetry.

We are indeed for Allah and to Allah shall we return. Before the funeral prayers for His Exalted Eminencs (peace and salutations be on him) the entire community present in Qadian and numbering some 1200 accepted Hazrat, Haji of the two noble harams, Hakim Nuruddin (peace be on him) his successor and Khalifa in accordance with the advice of the secretaries of the Sadr Anjuman Ahmadiyya present in Qadian and family of the Promised Messiah and with the permission of the Ummul Mominin (the monther of the Faithful) and gave their hands in his hand in token of allegiance (*bait*)— All present among whom were also members of outside communities unanimously acknowledged Hazrat Hakimul Ummat as the Khalifatul Masih. It is therefore written for the information of all members of the community (dispensation) that immediately after reading this letter they should personally wait on the Hazrat Hakimul Ummat Khalifatul Masih and Mahdi or through writing offer him *bait*. About contributors, suffice it to say for the present that all kinds of contributions including contribution to the entertainment house should be as usual sent to the address of the Accountant Sadr Anjuman Ahmadiyya Qadian.

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Khawaja Kamaluddin
Pleader,
Secretary, Sadr Anjuman Ahmadiyya.

Hazrat Maulvi Nuruddin was no blood relation of the Hazrat Promised Messiah. His election took place by the agreed vote of the faithful. He was an old companion of the Promised Messiah and was reckoned as without peer in the whole Community, in point of learning, excellence of virtue, righteousness integrity and ability.

After the *bait* of Khilafat which took place under a mango tree in the Promised Messiah's garden adjoining the garden cemetry, Khalifatul Masih I (may Allah be please with him)

offered the funeral prayers for the Hazrat Promised Messiah (peace be on him) together with the Ahmadis present there. During the course of the prayers hearts had so melted down that from all and sundry rose cries of anguish and moans and wails. After prayers at about 6 p.m. the holy body of the Promised Messiah was buried in a corner of the garden cemetry. His grief-striken companions then returned to their homes after a last prayer at his grave. But the loving memory that the Holy Messiah of God had left in the hearts of his friends was never to be forgotton. Even today when 53 years have passed since his death his memory keeps the hearts of everyone of his surviving companions warm with deep emotions of love. I have never seen a companion of the Promised Messiah without a film of tears covering his eyes at the mention of his name. O the exalted Messiah of the Lord, may countless blessings and salams of Allah be on thee. For, thou hast shown by thy pure example and pure teachings a holy seed, the seed of a grand spiritual revolution carrying in its wake many a material revolutions that have been decreed. This see will now gow, blossom and fruition and flourish and overwhelm all the gardens of the world. Allah bless his ehief Muhammad and bless him with peace.

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Press Comments

In the face of the offensive demonstrations that were organized in Lahore on the death of the Promised Messiah (peace be on him) a word in praise of the Promised Messiah could hardly be expected from the opponents. But all members of the different communities were not alike. The truth is that apart from the low-down bigoted hostiles and their henchman, gentlemen of every class and community had a good word for the Promised Messiah. We reproduce below some of the press comments. Mirza Hayat Dehlvi, Editor of the Curzon Gazette, Delhi (June 1, 1908) (a non-Ahmadi Muslim) wrote :

"The high services rendered by the deceased to Islam

against the Aryas and the Christians are really deserving of great praise. He changed entirely the structure of polemics and laid the foundations of new literature in India. Not only as Muslim but also as research scholars we must concede that even the big guns among Arya and leading churchmen of Christians had not the the courage to challenge the deceased. Though the deceased was a Punjabi yet he had such a forceful pen that there is to be found none equal to him in penmanship in the Punjab or even in the highlands of the whole of India. His vigorous literature has a novel grandeur and the truth is that a study of some of his writings transports the reader to a state of ecstacy. He cleared his way through prophecies of death, storms of opposition and fire of criticism and reached the zenith of progress".

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The Vakil of Amritsar wrate :

'That man, that very great man whose pen had charm and whose tongue had magic, that man, who was personification of intellectual marvels, whose gaze caused havoc and whose voice was the muster-roll of the Day of Resurrection, whose fingers held the wires of revolution and whose two hands were two electric batteries, that man who was an eathquake and a typhoon for thirty long years for the religious world, who had been rousing like the book of the doomsedy the slumberers in the sleep of existence departed from this world empty-handed. The demise of Mirza Ghulam Ahmad Sahib is not an incident that carries no lesson for us. Persons of the type who create a revolution in the realm of faith or intellect do not appear in the world every time. These proud sons of history seldom appear on the stage of life and whenever they come they create a Revolution in world. This eminence of the Mirza Sahib, has, notwithstanding serious differences in beliefs, made the Muslims, the educated and the enlightened Muslims, feel at his final departure that a great man of their has left them and that with him has en-

ded that glorious defence of Islam against the enemies of the faith which was so long bound up with his person. His great quality that he had been acting as the victorious general of Islam compels us to recognize the fact openly. The literature produced by the Mirza Sahib against Aryas and Christians has won popular acceptance and he needs no introduction in this literature now that it has done its job. There is little hope a man of a such high calibre appearing in the religious realm of India".

The "Tahzibul Nisvan" Lahore, observed : "The late Mirza Sahib was an exceedingly holy and exalted leader and had a force of piety that conquered even the hardest hearts. He was a highly well-informed scholar, a reformer of great resolve who had set an example of pious life. We do not believe him to be the Promised Messiah in the scriptural sense but his guidance and leadership had true messianic quality for the spiritually dead."

The Arya Patrika (Lahore) said :

"The ideas of the Mirza Sahib about Islam were much more liberal and tolerable than those prevalent among other Muslims generally. The Mirza Sahib never had friendly relations with the Arya Samaj and when we recall the past history of Arya Samaj, his memory creates angry reactions in our bosoms."

The Arya journal "Indar" (Lahore) commented in the following words :

"The Mirza Sahib resembled Muhammad very much in one quality of perseverance whatever the objective may have been. We are glad that he stuck to it till the last breath and never wavered in the slightest degree in spite of thousands of opposing obstacles."

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